796 Before
[793] day-break of the first day the ordinary temple priests, a Mûssad, will leave the temple after having swept up and made it clean; and (before day-break also) five Nambûtiris will enter it, bearing with them "Sudhi 796 Kalasam." The Kalasam is on this occasion made of the 773 five products of the cow, *i.e.* (panchagavyam) together [237] with some water, a few leaves of the banyan tree (Arayâl) and Darbha grass, all in one vessel. Before being brought to the temple, mantrams or magic verses will [783] have been said over it. The contents of the vessel are sprinkled all about the temple, and a little is put in the well, thus purifying the temple and the well. The Nambûtiris will then perform the usual morning worship, and either immediately after it or very soon afterwards they leave the temple, and the Mûssad, the ordinary priest, returns and resumes his office. The temple belongs [613] to four Taravâds, and no sooner has it been purified than the Kâranavans of these four Taravâds, virtually the joint-owners of the temple (known as Urâlas) present to the temple servant (known as a Pishârodi) the silver flag of the temple which has been in the custody of one of them since the last festival. The Pishârodi receives it and hoists it in front of the temple (to the east), thus signifying that the festival has begun. While this is being done, emphasis and grandeur is given to the occa- [201] sion by the firing off of miniature mortars such as are common at all South Indian festivals; and, after the [411] flag is hoisted, there are hoisted all round the temple small flags of coloured cloth. For the next few days [788] there is nothing particular to be done beyond the procession morning, noon and night; the image of Bhagavati being carried on an elephant to an orchestra of drums, and cannonade of the little mortars. All those who are present are supposed to be fed from the temple.
796 There is a large crowd. On the morning of the fifth day
564 a man of the washerman (he is also a tailor: Vannân) caste will announce to the neighbours by beat of tom-tom that there will be made a procession of Bhagavati issuing from the gates of the temple and passing round about. [202] Like all those who are in any way connected with the [788] temple, this man's office is hereditary and he lives to a small extent on the bounty of the temple, *i.e.*, he holds a [425] little land on nominal terms from the temple property, in consideration for which he must fulfil certain requirements for the temple as on occasions of festivals. His office also invests him with certain rights in the community. The Vannân has, I believe, immense power